

THE UNIVERSITY EXTENSION MOVEMENT

Address of R. G. MOULTON, A. M., Cambridge University Extension Lecturer in Literature

(Delivered before the American Society for the Extension of University Teaching in Philadelphia, November 19, 1890. Reprinted by permission)

MR PROVOST, LADIES AND GENTLEMEN:—

I am invited to lay before you the facts of the university extension movement in England. Only side by side with the facts, I want to put also the ideas of the movement; because facts are only useful in so far as they illustrate ideas. The facts are simply the body; the idea of a movement is its animating soul. But when I speak of the idea of the movement, you must not suppose that I mean something which flashed into the mind of James Stuart, or any one else, one fine morning. The idea of the movement is continually changing and enlarging as the movement goes on. Just as with your children at home, while their bodies are growing their minds also are growing, so while the facts of the university extension movement in the last 15 or 17 years have been expanding and becoming more various, in the same proportion the idea of the university extension movement has broadened and become deeper.

What, then, is the idea of the university extension movement as we understand it at this date? We may first just read an official description. "The purpose of the university extension movement is to provide the means of higher education for persons of all classes and of both sexes engaged in the regular occupations of life. It is, in fact, an attempt to solve the problem of how much of what the universities do for their own students can be done for persons unable to go to a university." That is the official description of the purpose of this movement. My own definition is shorter: University extension means "university education for the whole nation, organized upon itinerant lines." That will be the text of all I have to say to you.

But every single phrase in that definition will want careful explanation. And first, that phrase, "university education." I think it is quite possible that if some of you go out into the streets and try to get adherents among your neighbors for this movement, and talk of "university education" for the whole people, they may find that this idea is not very attractive. I am quite sure of this: That if 20 years ago in England we had announced university education for the masses,

we should have seemed to have been advocating a somewhat impracticable thing, very much as if we had proposed a means of promoting a late hour for dinner. People would have said, "Dining late may be very well for people of a certain class; it suits them: but the people in general could not manage it, and if they could, they would not gain much by it." If we had announced university education for the whole nation 20 years ago, that would have been the sort of reception our message would have met with in very many quarters.

To guard against any misapprehension of that kind, let me begin by saying what may astonish some of you, and for aught I know may shock some of you — that university education, as I understand it, has nothing to do with universities. I mean that university education has no necessary connection with the universities. I am happy to say that, as a matter of fact, university extension in England has had a great deal to do with the universities. The old "fossilized universities" of Cambridge and Oxford placed themselves at the very head of this movement called "university extension;" — I do not say that they rose to the needs of the people, they rather went about rousing the nation to the necessity of that which afterwards they were ready to supply. But though that is true, yet I consider it also true that university education, and therefore university extension, has no necessary connection with the particular institutions called universities. As a matter of fact, one of the three great branches of the movement in England is not managed by a university — the branch which provides for the great wants of the vast area of London; this is directed by an association, which simply goes to the different universities for lecturers, just as you go to a grocery store to provide your household.

If, then, university education has no essential connection with universities, what does it mean? you will ask. I take it that you must define university education in antithesis to school education. As I understand the matter, school education belongs to young people; university education belongs to adults, to the busy. School education is, in the nature of things, compulsory — it is administered under discipline; university education is preeminently voluntary. School education is, in the nature of things, limited. It is limited with regard to age, being given only to young people; whereas university education begins where school education leaves off. School education is still more limited with regard to its purpose, which is to bring up a boy or a girl to such measure of education as is expected in the rank of life to which the boy or girl belongs. If he is to be in one rank of life, he must at least know reading, writing and arith-

metic, and a little more ; or else he will be at a disadvantage with his companions and an ignorant fellow. If he is going to move in another rank of life, he must have the training suitable to that rank or he will be put down as uneducated. I grant you, of course, that schools often, and very properly, do a great deal more than this. But I say the essential purpose of school education is limited to bringing a boy or a girl just up to that which is expected of them in the rank of life to which they belong.

But university education is absolutely unlimited. It is not only unlimited in its range, but it has no limit of age ; it belongs to a man's whole life. I grant that your connection with some particular university institution may come to an end at the age of five and twenty or six and twenty ; but that university has failed miserably in its duty if it does not give you those tastes and those mental habits which will lead you to go on and work for yourself mentally to the very end of your days. We hear sometimes of finishing schools. I never heard of a finishing university. The essence of university education is that it is education for adults ; it is voluntary, it is unlimited in scope, unlimited in age ; it applies to a man's whole life. If that be the true view of university education, you will see that it has no necessary connection with universities, but it is equally the interest of all adults who have a desire to take part in it.

The main basis, the foundation for this great movement of university extension, is a fact—the fact that a change has come over the attitude of public opinion with regard to this matter of adult education ; that whereas in the past higher education was taken for granted as being the property of a class, and education in the case of the masses was supposed to come to an end with the school age, and in the case only of a very few to go on to the adult period ;—a change is coming over the public mind which makes education one of the permanent interests of our whole life, and side by side, shall I say, with religion and politics, the interest of every good citizen.

And this is one of the great revolutions, which, when you see them from a sufficient distance, make up our history. You know, if you go back far enough, there was a time when religion itself was regarded as a thing for the few ; only the clergy were to think on those matters, and the rest were simply to take what the clergy gave them. Then there came the great revolution of the reformation, and the whole adult population insisted upon thinking for themselves in religious matters. Again, in Europe at least, there was a time when political matters were supposed to be the property of a class, a governing class, and the great mass of the nation had simply to obey.

Then there came the vast political revolutions which have produced modern times, the essence of which is that every adult person considers that he has an interest in political matters, and a right to act for himself as a citizen of the body politic. Happily, we have no revolution this time, but a silent change coming over the body of the whole nation — here you will find it clearly marked, there you will find it only beginning — but anyhow when recognized with an historical eye it is one of the great movements of our history, this tendency of the whole adult population to claim higher education, to claim the life education that belongs to university teaching, and to claim it as the heritage of every good citizen. Just as in political matters every adult person claims to be within the constitution, so by this new change coming over us every adult person will claim to be within the university, in the sense in which I have defined it.

That is our ground work for university extension, and in that sense, I say, the movement proposes to extend university education to the whole nation.

This leads me to my second point. When we talk of such education for the "whole nation," we are met, I think, with a good deal of opposition from very practical persons. Persons who are accustomed to raise practical objections will say: "My dear sir, what do you mean by talking that nonsense? Any kind of education, university or otherwise, for the whole nation! How can you possibly deal with that vast mass of different people, some of them with very little previous education, with very little time, with very little leisure or inclination, and other people, clever, with plenty of leisure, well read beforehand — how can you make the same education suitable for all these different varieties of people?" In fact, they say, "It is a sort of communism that you are preaching to us, educational communism, that a university education should be given indiscriminately to the whole nation." Somebody in England made the interesting calculation that if all the wealth of England were put into a common stock and distributed all around equally, every British household would have 200 pounds a year. The discovery is more interesting than useful. But, I fancy, when we talk about university education for the whole nation, our practical friends think it is something like a proposal for giving every household 200 pounds a year; that it is a communistic proposal. "How can you possibly make the same thing suitable for all this great diversity of people?"

But, surely, that objection is an unreasonable one. When we talk of university education for all classes, we do not mean that every individual will get the same thing out of it. What a man gets out

of your university extension system will depend, of course, on what he brings to it. I take it that university extension will be a sort of stream that runs from the mountain tops of the university or similar institutions: the stream flows from this height over the whole land, and everybody helps himself as he wishes, or as he can. One man helps himself with no more than a cup, another man takes a bucket, one man finds a cistern is necessary to supply his wants. Each helps himself and can help himself only according to his own capacity. What you have to do is to see that the water is pure.

So I claim that our movement is not a mere theorist's dream. It is a perfectly practical thing that this university education should be extended to the whole nation without exception. But that objection of the practical person leads to a very practical point. As soon as you come to put your system into operation you will be met at once by a great practical dilemma, and a good deal of the success of this scheme will depend on how you deal with this. You will be advised from opposite quarters. On the one side some one will say, "Now, whatever we do, let us see that our university extension education is every bit as good as that they give in universities; let us have no lowering of the standard, but let us make the education outside and within the university exactly the same." You at once feel a sympathy with that advice. But then somebody will advise you in quite the opposite direction. They say, "We want nothing of the kind. Our business is to go where we are most needed, and consider the neglected classes of the community. We must be content with a make-shift education, the best we can do, the best they can take; and we must leave all those fancy schemes, and just adapt ourselves to the most neglected classes, and find out how little is sufficient to draw them." And you have sympathy with that also. How are you to decide between these opposite policies?

Here, I think, our experience in England may be useful to you. At all events, I will tell you how we have dealt with that fundamental dilemma in a system that is to extend a high thing like university education to the whole nation indiscriminately. We have done this: We have said that what a university does for its own students is two-fold. On the one hand, the university has to teach, and, of course, it follows that its teaching is to be as thorough and its standard as high as is possible. But besides the duty of teaching, the university has also the duty of deciding what ought to be taught—the curriculum, as it is called. If any body is charged with granting degrees, that body has cast upon it the most important duty of considering what course of study, what combination of subjects, and in

what order, will make a fitting preparation for a degree in a given course of liberal education. Those are two main duties of a university — method and curriculum.

Now, in their application to university extension, you can keep those two things quite distinct. And our solution of the difficulty in England is that, so far as regards method, our system shall be as thorough outside the university as in it. We will not relax one inch. Our standard of university extension teaching shall be as high as — personally, I go further, I say higher than — that of the universities themselves. But when you come to the course of study, the question as to what is to be taught, then, having to serve a vast variety of people with all manner of different requirements, your system must be elastic. And, therefore, we get, to begin with, a “unit,” as we call it. Our unit^a is a three months’ course of instruction in a single subject. And whatever teaching we do in university extension is given in a combination of units, of these three months’ courses in particular subjects. We say that we are perfectly willing to deal with any local center that is able to take no more than a single unit, and we are anxious to have them. At the same time, where a town has more funds and more demands, we are prepared to combine unit course with unit course in a proper educational sequence. The University of Cambridge has carried such combination to the extent of what is called the affiliation course: a regular educational sequence of these unit courses, which are considered the equivalent of a single year at the university, so that those who have gone through the affiliation course in their own locality are admitted to the university as second-year students. And, though that is as far as we have gone at present in England, yet there are several of us who are resolved never to cease until we have brought it about that a complete degree course, equal in every way to the course given in the universities, but administered in university extension methods, shall be obtainable by university extension students, no doubt extending over a long term of years, but obtainable by them through the system of university extension.

That being so, you see how we have solved this difficulty. What a university does for its students is method, curriculum. In method we have resolved to be as thorough or even more thorough than in the universities themselves; but so far as curriculum goes, we must be elastic. We fix upon our unit system of the single term in the

^a [The unit in the New York state work is 10 weeks or one quarter of an academic year of 40 weeks. This is the shortest course counted for credentials in academic institutions and the extension department follows this previously established standard.]

single subject. We make our combination of units. We contemplate going as far as a complete degree course followed by degrees. And each locality must take advantage of our system so far as its wants permit.

But, now, I want to dwell a little longer upon what I dare say astonishes some of you. I say that the system is as thorough as, or more thorough than, that in the universities themselves. I want to speak about the university extension method of teaching, putting it to you as an addition to the apparatus of education. Its elements are lectures, class, syllabus, weekly exercises, examinations, certificates. And in England there is no university extension teaching which does not imply all these.

Let me describe, as a lecturer, the method that is followed. First, with regard to the lectures. We expect the audience at our lectures to be as miscellaneous as the congregation of a church. That is a very important point. Some people imagine that university extension is only for people who are already cultured; other people imagine that university extension is a system of education for the working classes. I utterly repudiate such descriptions. We know nothing about social classes in university extension. We wish our audience to include all kinds of people, all ages, all degrees of previous education. If there is anybody who will be out of place in the congregation of a church, that person would be out of place in our lecture audience, but nobody else. It is quite true that in some centers, owing to the particular locality, or the subject, or the lecturer's personality, you will find audiences composed almost entirely of mechanics, or of artisans. We are delighted to have it so. Some great triumphs have been won in centers of that kind. But it is a mistake to suppose that this is a movement simply for mechanics — for the working classes. It is for all classes alike. And, taking the movement all over England, we do actually get all classes represented in our lecture audiences.

But we assume that in any audience there will be a nucleus of students, or persons who desire to do something besides attending the lectures; and our theory is, and practice confirms it, that the large audience and the nucleus of students will mutually benefit by being united. What we do for our students is conveyed in the syllabus. The syllabus contains the lecturer's own outline for the whole work of his course. We do not expect to teach in the lectures. That is a common error. Although I am a lecturer, I do not believe in lectures as a mode of teaching. The purpose of a lecture is quite different: it is to stimulate persons to learn. The lecturer's

business is not to give information, which is much better obtained from books. His duty in the lecture is to stimulate, to put the right points of view, to stir his hearers up to search for themselves. And the syllabus guides the student in his work to the books which are required.

The students attend the lecture to-day, for example. They go home, and with the aid of their syllabus they read and get information on the subject. Then we have what are called weekly exercises — weekly papers they are called here — but I prefer the term exercises. A set of questions will be found in the syllabus, and all students are invited to answer those questions at home and send the results in to the lecturer. I want to lay stress upon these exercises. They are entirely different from examinations. They are entirely different — so far as I, a stranger, can understand — from what are called in this country “quizzes.” Because, I imagine, in the case of quizzes, and, certainly in examinations, such things are mainly exercises for the memory. But that is just what the weekly exercises are not. They are done by the student at his own home, at his own leisure. He takes just what time he likes. He makes whatever use he can of books and papers and any kind of information he can lay hold of. “Why,” somebody will say, “if you leave him to do them at home, he will get somebody to help him.” Of course he will, and that is what we want; we want him to get all the help from all the sources he can. In fact, we want him to work just as if he was investigating for himself. If you were studying some subject, investigating some subject for yourself, would you not use books and papers and instruments? Would you not ransack libraries? Would you not pick the brains of everybody that knew more about it than yourself? That is just what we want our students to do in weekly exercises — get all the help they possibly can. They are not exercises to see how much he remembers, but they are simply intended to train him to work for himself.

The student does these exercises, and he sends them in to the lecturer, and the lecturer's business is to make comments in the margin, keeping up, as it were, a regular conversation with the student. Then the next week there is the class, which is held on the day of the next lecture, either before or after the lecture. There the lecturer meets the students who have been sending papers in to him, and also as many others as like to come, and he occupies that hour in any way he pleases, but usually in talking about the points that have arisen in the exercises that students have sent in to him. For example, when I am examining a student's exercise, I make a point of

noting down every thing that is at all out of the common. It may be a misunderstanding; it may be a brilliant saying — I get a great many of them. It may be some unexpected side light on the matter from some person who has special experience. And I take care that the whole class has the full benefit of what everybody has said. I do not mention names; everything that is sent in is received in sacred confidence. But, I assure you, it is an immense stimulus to a student — very often a shy, quiet person — to hear some remark he has put in his paper quoted to the whole class, even without his name, and to see the start of admiration over the whole room. And we are often equally indebted to people who make a mistake: a good, rattling mistake serves to clear up a matter for a lot of people who are too hazy to make the mistake themselves. Besides, mistakes are good preparation for further teaching. Suppose, after a lecture on Marlowe's "Faustus," I ask for a description of the final scene. I am quite sure that half the students who attempt that would make a mess of it. That is precisely what I want: they imagine that all the dramatic setting can be put in by each reader according to his own taste, whereas I should be able to show in class, line by line, word by word, that I did not put anything into my description of that scene which was not necessarily implied in the wording of the author. Moreover, I should branch out into "dramatic background" in general from this example, and should show other samples of similar treatment, until by the end of the class students would feel that they had known all about dramatic background all their life. "Well," you say, "you could do all this in a lecture." So I could; but it would not make the same difference to the student: the fact of his having attempted and failed, would make my remarks on the subject come to him with ten-fold effect.

Again, I set original questions; I mean questions involving original investigation and creative work. When I lecture upon Goethe's *Faust*, I never fail to put one question in the last paper — "Sketch an original epilogue to Faust." You know Goethe gives a "prologue in heaven," but no epilogue. Now, I say, sketch an original "epilogue in heaven" in order to bring out what you think about the working of the story. That draws most valuable answers. Of course, I read them all out in class, and I have known people converted to belief in university extension by attending such classes. I recall a very distinguished man in England, who was present in one when I read out answers of this kind, and he came to me afterward and said: "Well, I did not think much of your lecture, but I do think a great deal of the class. I never conceived that you got

such work out of people in university extension." And he went on to say, what practically came to this, that he would never laugh at university extension again.

I wanted to speak freely and at length on this subject, because I wish you to realize this, which is the strength of our system — the free weekly exercises of the students given at their own home.

Now comes the key to our whole method: Whatever we give by way of certificates is given upon a combination of the weekly exercises and the examination at the end. We never give certificates for examinations. I am quiet sure, if you knew as much as I do of examinations, you would not have much belief in them. However, people in England have a belief in them, unfortunately. But what we do is to make our certificates depend equally upon the lecturers' reports of the exercises throughout the term, and the result of a final examination. There are some people who can do well at examinations; there are other people who do not. But there are some people who do splendid work in the weekly exercises, which are more valuable than anything that can be given in examination. Each party gets a chance. Different sets of mental operations are brought into play, and the result is that our certificates come nearer to what certificates should be, I believe, than any others. Now that is the method on which we work.^a

But then, the proof of the pudding must be, of course, in the eating, and you must consider every educational method by its success. What success have we had? In the first place, we have succeeded in getting hold of the people we want. It is a fact, right through England, that our lecture audiences are as miscellaneous as the congregation of a church. It is equally true that those who do paper work, our students, are miscellaneous in the same way. I have known in one case one third of the lecture audience, generally one fifth, and sometimes a smaller proportion, do the weekly exercises. And there is as much miscellaneousness in the weekly exercises as in the audience. For example, I have had exercises sent in by high university graduates who happen to be attending the lectures and were interested and delighted to fight their old battles over again. And I have had weekly exercises from children who wrote in round text. I have had many exercises from people who knew the subject better than I did myself, and I have also had exercises every

^a The New York system of examinations was very carefully revised in 1891, with a special view to avoiding the faults of the English system, which Mr Moulton criticises.

Experienced examiners who have studied the revised system report that it meets more of the objections to examinations than any previous plan. The details of this revision will be found in *Regents' bulletin* 4, to be had on application.

week from people who could not spell, and whose grammar was very questionable. I have had occasional exercises—and very bright ones, suggesting something for the class—written on post cards: and on the other hand I am quite accustomed to have exercises from 30 to 35 or 40 pages of quarto. I recollect one case in which I had, week after week, from one student, 50 folio pages of notes in close writing and small. I regret to be obliged to add that that student was mad. But this shows we have actually tapped all strata of English society, not excepting the lunatic asylum.

And with regard to the standard of our work, it is enough to say that there is a general consensus of opinion among all who have had to do with our work, that the standard of our work is precisely the same as the standard of the university itself. I am talking now of the result of final examinations—to my mind, not the most important test; but even judging by the final examination, we have had it said again and again that our “pass” students are just as good as the “pass” students of the university, our “distinction” students in the university extension are just as good as the honor students in the universities. Indeed, I was very much struck with the remark of one person, a most distinguished teacher in a university and one who also lectured for our extension movement. I heard him once describe an interesting line of work he had been following, and with an eye to business I said, “Come now, can’t you give us that in a course of university extension?” He instantly became grave. “Well, no,” he said, “I have not thought it out sufficiently for that.” Then he added, “You know, anything does for college, but when I have to go before a university extension audience, and have the weekly exercises and the class to provide for, I must have thought out my subject before I face them.” This is just a specimen of the impression of thoroughness made by our method of teaching.

But in reality the most important results are very much oftener those which cannot be put into statistical form, and cannot be tabulated. What I attach as much importance to as anything else is this, that in almost every quarter of England into which we go and give a three months’ course of lectures by experienced lecturers, we are certain in that town to hear it said that the whole character of conversation and intercourse between people has been altered for the three months. We hear from the librarians of the public libraries: “Why, since Mr So-and-so has been lecturing, the character of the demand in our libraries had been all changed.” We have it said that at five o’clock teas—I suppose that is an American institution as well as English—the character of talk is completely altered.

Now, I put it to you, that if you are able to go into some district and lecture, say on *Paradise lost*, for three months, and know that the whole character of the conversation in that district will be materially affected by that course — if you know that you can keep the attention of that locality upon *Paradise lost* for three months together, that alone constitutes a great educational achievement.

That is what I have to say with regard to the method of university extension. I have said it means university extension for the whole nation, and I have tried to show that you can have an elastic system reaching the whole nation, a sort of ladder or educational machinery, of which the lowest rung is the single course of three months, and the highest round is to be a complete university course. I have shown that you can have this administered with complete university thoroughness.

But now I come to my last point — the education of the whole nation is to be organized upon itinerant lines. It is very important to add this, in order to keep university extension distinct from other good movements of the same kind.

You have in this country some work of the most valuable description. You are far ahead of us English people in the matter of work that consists of home reading and study. That is most excellent work. Do not imagine that I am depreciating it for a moment. But I put it to you that it is very desirable to keep that quite distinct from university extension, the distinguishing feature of which is the lecturing. Whatever body is at the head of a university extension movement, that body must be responsible for the teaching, and it can only do this by an itinerant system. It must send these itinerant teachers throughout the community. Organize as you will, in the ultimate result your teaching will vary with your teachers.

Then, one other point is implied in an itinerant organization, and this is that you must have both a central and local organization. You must have a central body to direct, and in each locality some local institution of some kind to take advantage of the movement. I mention this in order to urge upon you this point — do not imagine that the local committee or institution is of small importance, that its duty is simply to turn on a tap, and let the stream flow to its neighborhood. We find in England that the working of the movement depends quite as much upon the local organization as upon the central body.

Then my next point with respect to itineracy is this — both the local organization and the central organization will need funds; money of some kind. We in England have tried, have ransacked

every form of contrivance, in order to make the movement pay itself — I mean pay itself out of the fees and tickets of the students who attend the lectures; and we have failed. We have come to the conclusion that while an individual course may not only succeed, but bring in a handsome profit, yet taking one course with another, one district with another, you cannot possibly expect to pay, from the fees of those who attend, more than two thirds, at the outside, of your expenses. And even that is where you are only taking the lowest round of the ladder, the single course. The difference between that unit course and the complete college or university course is simply one of finance. And therefore the strength of your movement will lie ultimately in its financial organization. In these matters, you know, thinkers propose, but finance disposes; and you will have to address yourselves to that important topic — how to provide in one form or another an endowment for this movement. I do not know whether the term “endowment” is an unwelcome term to you. In England it creates quite a prejudice, but the fact remains that, call it by whatever name you will, somehow or other you will have to find some money to supplement the tickets and fees of those who attend. Both the local societies and the central body will want such subscriptions as you are invited to give to-night.

We have come to the conclusion in England that not only is this true as a fact, but further, as a matter of principle, that the movement *ought not* to pay itself from the fees of those who attend. For this reason — it professes to be a movement of higher education. Now, you may almost define higher education by saying that it is education that has no market value. If you find year after year and term after term that your movement can be paid for out of the fees of the students, then you know that you are not giving a high enough education. Again, you may be quite sure of this, that if you attempt to make the movement do without endowment you will limit it. You will have to keep on the lowest round of the ladder; or you will limit it in a worse way — you will have to make your tickets high priced, and therefore keep out the very persons you most wish to benefit.

But I take broader ground. The movement is a missionary movement. And can you think of establishing missions without funds to back them? I want to appeal to you strongly on this point — the more strongly because some people do not realize what a grand thing subscribing is. Let me explain what I mean. Everybody realizes — it does not need any explanation — what a grand thing endowment is. Your nation is quite wonderful in the number of rich men who

have left vast sums to endow whole universities and schools. It impresses an Englishman that you always reckon by millions; it sounds overpowering. Every one feels the grandeur of that; but people do not feel the grandeur of subscribing five dollars and getting others besides themselves to subscribe similar sums. It may be a shocking thing to say, but it seems to me that, speaking generally, subscribing is a higher thing than bequeathing. Of course it is on a smaller scale; but I often think about those who have left these grand sums to public objects — and of course they have done a good thing — that they enjoyed the money the whole time of their lives, and when they could get no more out of it then they gave it to public objects. That is a good thing to do, but they gave it away, not from themselves, but from their successors. Now, everybody who makes an annual subscription of five dollars or more is not giving it away from his heirs or successors, but he is giving it from himself. Thus those who become members of this association, and who get other people to become members, and canvass heartily for it, are to my mind doing exactly the same thing on a smaller scale as those great citizens who have left vast sums to found universities; and, to my mind, they are doing it in a better way, because they are assisting their own generation and at their own expense.

This is the one word that I want to leave with you, this word “missionary spirit.” University extension is preeminently a missionary movement. And I want to wipe away the reproach that at present rests upon higher education, that it is selfish compared with the other great interests of life. When a man feels strongly upon religious matters, the first thing he does is to set about converting others. When a man has views on politics, the first thing he does is to agitate and bring others to his views. But in the past I am afraid it has been true that culture has been selfish, so much so that in England the very word has become hateful — the word “culture” has come to signify an exclusive and selfish spirit, with “Get away from me, I am more cultured than thou” for its motto. That has been the spirit of culture in the past. Now, we think that one of the missions of university extension is to wipe away that reproach, to call upon everybody who is conscious of having been educated, who is conscious of an interest in intellectual matters, to feel that this very sense of culture is an obligation upon him to go out and help others to be cultured. To infuse a missionary spirit into culture — that is the purpose of university extension.

BRIEF SUGGESTIONS FOR LOCAL ORGANIZATION

For detailed information see circular 11, *How to begin university extension*.

1 Register as specially interested. The university extension department sends its publications free to all on its "interested" list.

2 Read up the subject. The department supplies full and reliable information, so necessary to avoid the mistakes and to utilize the experience of previous workers in this new field. Ordinary circulars are sent free; more expensive publications at cost.

3 Begin agitation for a course or center early. If impracticable to start a course at once, begin now to work up interest and to secure names of members and students, and decide early on the subject of the course. Interest will be more widespread if the movement is kept prominently before the public, and the department can provide better instruction if it has time to canvass thoroughly the field of available teachers.

4 Get documents for circulation. Printed matter needed by organizers, in securing cooperation, is sent for mere cost of paper and press work (\$1.25 per 1000 two-page circulars of this size).

5 Interest others. Enlist at once the sympathy of those likely to aid the work most efficiently. Editors, clergymen and teachers can reach the community by articles, notices and addresses. Clubs and similar gatherings uniformly welcome university extension as a subject of discussion.

6 Informal meetings. In some places interest is best stimulated by frequent meetings of local pioneers for reporting progress and planning work. If each undertakes specific work in securing members and students, results soon warrant definite organization.

7 Public meeting. When interest justifies a public meeting, it should be called by citizens representing various parties, sects and interests, and be held in a convenient location, preferably on neutral ground. Attention should be called to the meeting by press notices, cards and personal invitations to all likely to attend.

8 Speakers for public meeting. The general subject should be presented by the best local speaker available, or by a speaker whom the department can usually send without charge except for actual traveling expenses. The initial address may be followed by five or 10 brief and pointed five-minute speeches from representative men.

9 Organization of center. After the speeches the audience will doubtless vote that it is desirable to organize. Those willing to join the center should remain and adopt by-laws regulating mem-

bership, fees, meetings, etc., and providing for officers, managers and committees to carry on the work. Suggested forms for these by-laws, etc. may be had from the department.

10 Expenses. The center must provide for the teacher's fee and traveling expenses and any local outlays for hall, heat, light, advertising, etc. A good room may usually be had free in some library, school, or other suitable and convenient building. Expenses may frequently be reduced by use of 1000-mile tickets, or by forming a circuit with other towns and thus dividing the lecturer's traveling expenses. Members often entertain the lecturer on his weekly visits, saving the center his hotel bills.

11 Choice of subject and lecturer. The department sends lists of teachers and assists in selecting the best available for any given time and place. Choice of a teacher is often more important than that of a subject, for many students will alter their first choice of a subject for the sake of securing a specially good lecturer.

12 Two or more courses. Several different courses are often asked for at the beginning. That most in demand can be started and others added as fast as enough tickets are subscribed for to justify it. When public interest is thoroughly roused it may be easier to carry on two or three courses successfully than to start one in succeeding years.

13 Graded membership. Some centers find that they raise necessary funds more readily to have forms of membership for those willing to pay a larger annual fee. A selection is usually made from the following list: associates, \$2 annually; members, \$5; subscribers, \$10; fellows, \$20; founders, \$50. Other centers prefer to fix a uniform fee for members and to ask subscribers to a guarantee fund, to be called in only if the center fails to meet its expenses.

14 Meetings of members. Beside regular meetings of extension students for instruction, members interested in the work as an educational movement should meet two or three times a year for reports of progress in the local center and throughout the state and world, thus keeping up initial interest in maintaining local work.

15 Syllabus. The department furnishes at a nominal price a printed syllabus for the course giving a carefully prepared abstract of the lectures, with lists of books to be read, questions to be answered in the paper work, and other suggestions from the teacher as to his study. These are supplied to students free with their tickets.

16 Tickets. Tickets for the course should be on sale at convenient points. Two dollars for a course of 10 lectures is an average price, though less may be charged if financial support warrants, and special reductions may be made to clubs, wage-earners, etc.

HOW TO BEGIN UNIVERSITY EXTENSION

The following notes are printed in answer to a class of inquiries received in every mail and from every section of the state, the commonest inquiry being in substance :—" I am much interested in university extension and should like to know just what steps to take to secure its advantages here. Please give as definite suggestions as possible."

The suggestions made below are all good, but may not be the best. After longer experience the office may wish to modify this advice. No one person or center will be likely to adopt all the plans suggested, but this circular puts before individuals and committees definite ways of establishing university extension centers, on which they can improve wherever they see any way better for their local wants.

The steps to be taken are:—

1 Register as specially interested. The department has a card index with the address of every person in the state who has asked to be registered as specially interested in university extension. To these addresses explanatory publications are sent from time to time without charge.

2 Read up the subject. The greatest difficulty in these early days of the organized movement comes from the lack of accurate knowledge of what it really is, even on the part of those who earnestly desire to advance it. It is constantly confused with mere lecture courses, reading circles and other excellent but quite different agencies. No one can become a valuable apostle till he understands exactly what he wishes to promote.

To supply those interested with the literature of the subject, is the special purpose of the publication section of the extension department. Single copies of all ordinary bulletins, circulars, syllabuses and similar inexpensive publications are sent free to inquirers, while more costly books are lent without charge to those who will pay postage and either return the book within two weeks or remit a specified part of its price. Circular 23, our annotated list of university extension documents, will enable each person to select what he cares to read and is sent free.

3 Begin agitation for a course or center early. Inquirers constantly suggest that as it is somewhat late in the season they will begin next fall to develop interest and plan for one or more courses. This is a mistake. The matter should be agitated and plans made early in the calendar year, though it may seem wiser not to attempt a course till the following fall or winter. Better results are achieved where there is long notice before the beginning of the course and people have some

chance to prepare for it, and in England the universities ask centers to notify them six months before the beginning of the fall course, as the chances of getting the best men for each place are thereby much increased.

Therefore, every person interested in university extension who thinks something might be done in his community next year, is urged to begin now. Work the movement up systematically, secure names as far as possible of members and students who will take the course next year, decide what subjects are to be studied, and then give us time to secure a better lecturer than would otherwise be obtainable. Often a better man could be had if time could be allowed him to prepare a course of lectures specially for this work. In the present state of the movement few men have suitable courses already on hand, and experienced extension lecturers of Oxford and Cambridge tell us that at least 20 weeks of hard work are necessary to prepare a course of 10 lectures.

To defer agitation till fall will quite possibly result in deferring the course till a year from that time, or in accepting a less satisfactory teacher than could be had if plans were made in the preceding season.

4 Get documents for circulation. Those interested are not expected to become colporters, but every one who is trying to advance this educational work will find constant need of printed explanatory and descriptive matter which he can inclose in letters, hand to friends or use in answering inquiries. Even though he knew every detail of every phase of the subject, he could not find time to write it out for individual use or to answer orally all the questions put to him; while inquirers, in turn, can not remember accurately what has been said. Some will use more and others less of these documents, but the best results follow free use of carefully selected printed matter. As the offer of such matter without charge would obviously lead to great waste, the department has adopted the plan of supplying committees or centers with circulars for the mere cost of paper and press-work, after matter has been prepared and type set. This amounts to one cent for each 16 pages or only \$1.25 per 1000 for two-page circulars of this size (large octavo). Any quantity of documents will be supplied at this rate. We mail single copies free to addresses sent us of those specially interested.

5 Interest others. When he understands the matter fully himself and is supplied with documents selected as most useful for his purpose, the extension worker must set about developing similar interest in those who can be most efficient in organizing a center. He should send a note with some suitable explanatory printed matter to such editors, clergymen, teachers and others as are known to be interested either in education or practical philanthropy, unless, as is preferable, he can see them personally.

Many clergymen will, if invited and supplied with necessary documents from which to work up the subject, give a Sunday evening sermon

or week-day address on the movement and thus interest their congregations. Most teachers will gladly call attention of their pupils briefly to the subject and so scatter in the homes a desire to know more of the great movement. In every town of any size there are many men and women of leisure and literary taste who would gladly write on the subject and supply the local press with as much as it would publish.

From matter sent you prepare or select articles, specially short, readable paragraphs, for your local papers. It is also easy to get university extension on the program for discussion at clubs, societies and other gatherings. There are few subjects so sure to hold any kind of an audience and to command the interest of all gatherings, from the most orthodox Sunday evening meeting to a beer garden conference of socialists or labor reformers. Every man who cares for the general welfare or for advancing his own knowledge or culture is a warm friend of the movement from the moment he really understands it.

6 Informal meetings. When several are found eager for success they should meet frequently to compare opinions, plan for spreading interest, and increase their general knowledge of the movement. In many towns public sentiment is slow to act, but is most easily roused by the united efforts of a few. A large meeting if tried too soon might prove a failure, but informal gatherings of local pioneers are sure to stimulate those already interested and will often pave the way for a larger and more public meeting. Each of those present might undertake to secure a specified number of students for the course or of members to render financial support. At their meetings each should report just what he has done, so that all may know how far the work has progressed and get an idea as to its probable success. When a fair amount of interest is thus incited it is often desirable for an organizer from the central office to meet with those interested. His services are free to centers making provision for his traveling expenses and entertainment. He can suggest definite plans, give needed explanations and make many suggestions growing from his knowledge of such work successfully started elsewhere. Many people feel a certain timidity in new undertakings. If for this reason they do not think a public meeting desirable at once, frequent gatherings of the local leaders are often the best means of rousing more general interest and go far toward securing successful organization.

7 Public meeting. If interest warrants, as it surely will if previous steps have been intelligently taken, a public meeting should be called over the names of well-known citizens representing various parties, sects and interests. It is possible to do good extension work within the limits of a single party, sect or social set, but the best work is done only when all interests are as much united as for the establishment of a public high school. A movement has an immense practical advantage that is supported from its initial call by protestants, catholics and Jews, by rich and

poor, by social leaders and by representatives of labor, regardless of all other affiliations. The same principle holds good in electing managers and in canvassing for students. Genuine university extension should be like a free public library, its doors open with cordial welcome to any man, woman or child earnestly desirous of better educational facilities. But it is a mistake to think, and even more to say, that it is specially designed for the poor. In practice there are found in the same classes, doing the same work, wealthiest and poorest, university graduates and those entirely self-taught, with all intermediate degrees; and each class has gained a new respect and liking for the other when, regardless of other considerations, they have measured themselves by a purely intellectual standard.

The public meeting should be called in a convenient location, preferably on neutral ground; i. e. if practicable it is better to have it in some public hall or school building than in a church or other place associated in the public mind with any limited interest. The press is uniformly glad to give its support, and abundant attractive notices of the meeting should be supplied. In addition a personal card of invitation, accompanied by a brief circular that will make the movement intelligible to one who has not read about it, should be mailed to or put in the hands of those likely to attend.

8 Speakers for public meeting. Secure the best speaker possible to present the general subject and its advantages to your city, town or village. It will be a great advantage if a syllabus of his address can be placed in the hands of the audience, who will thus follow him better and, provided it be a good syllabus, get a practical lesson in the advantages of this element in university extension; beside, each will thus have the best possible notes of the lecture, printed in advance, to carry home to refresh his memory and keep alive his interest. When so desired we will send a competent speaker without charge except for traveling expenses. After the initial address a series of bright and crisp three to five-minute speeches could be made. Great care must be exercised in selecting these speakers to avoid men who use all time assigned them for apologies or introductory remarks, instead of expressing at once their practical interest and desire to help, and making one good point if they have one. Some teacher could say how university extension would help the schools in affording facilities for pupils to go on with the studies which they have only fairly started before they must become bread-winners; some manufacturer could point out how it would help his workmen; some merchant, how useful it would be to his clerks; some clergyman, how it would aid every good work which he and his church were trying to advance. A series of five to ten speeches from representative men, no one of which should exceed five minutes, would be worth much more than a single long address, for it would show the public how wide-spread was the interest and willingness to cooperate in forming and maintaining a center.

9 Organization of center. If the subject is intelligently presented and the speakers have clearly made their points as to whether the community will be benefited by forming a center, the vote at the close will probably be unanimous in favor of organization. There should be in the hands of every person in the room, either distributed as they enter, placed in seats or handed about by ushers, a blank form something like this :

Please place my name on the roll of.

University Extension Center as $\left. \begin{array}{l} \text{associate at } \$2 \\ \text{member at } \$5 \\ \text{fellow at } \$10 \end{array} \right\}$ a year, which I will pay to the treasurer annually till my resignation.

I should also like to attend a university extension course, if one is given, on

.....
(Name subjects in order of your preference.)

(Name)

(Address).....

I name on the back of this slip persons to whom invitations should be sent to become members or students, according as they are marked M. or S.

These forms, printed on good paper, will be supplied for 10 cents per 100. Extra pencils should be available at the platform, at the doors, in the hands of the ushers or committee, so that no one inclined to help the movement shall have excuse for leaving his name off the roll.

The general audience may be dismissed with a request to all wishing to join the center to remain a few minutes for preliminary organization. Some one should explain just what membership involves, and invite those wishing to become students, but not members, to leave their names with a teller at the door as they pass out.

The organizers should have prepared a carefully-selected list of representative men and women who have previously consented to serve, and this list should be submitted to the meeting as the nucleus of a board of managers. A form of by-laws like the following may be read or put in the hands of members on printed slips, which are supplied at 10 cents per 100.

Suggested by-laws for university extension centers

1 Name. This organization shall be known as the
University Extension Center.

2 *Object.* Its object shall be by means of organized effort to promote wider extension of opportunities and facilities for education.

3 *Members.* Any person interested in the work of the center may become a member on approval of the board or its membership committee on payment to the treasurer of an annual fee. Members shall be known as associates, members, and fellows, according as they pay for each academic year a fee of \$2, \$5 and \$10 respectively; and each member may without extra charge receive tickets to the amount of his annual fee to any courses, lectures and classes maintained by the center.

4 *Officers.* The members shall at the annual meeting elect by ballot a board of 10 managers which may act for the center in intervals between its meetings. It may add to its own number, and from the board thus constituted shall choose for the center a president, vice-presidents, secretary, treasurer, finance and membership committees of three each and any other needed officers or standing committees for the academic year, and shall also fill any vacancies. All officers and committees shall hold office till their successors are duly elected.

5 *Secretary.* The secretary shall be the executive officer of the center; shall personally supervise and be responsible for the proper administration of courses, lectures, classes, clubs, libraries and other phases of its educational work; shall make the required reports to the regents; shall record all business transacted by the center or the board; shall give due notice of any election, appointment, meeting or other business requiring personal attention from any member, and shall have charge of books, papers and correspondence.

6 *Treasurer.* The treasurer shall collect and be custodian of all money from gifts, fees, sale of tickets or other sources; shall accurately record all receipts and disbursements, with date, purpose and amount; shall pay no money without written order of two members of the finance committee, and shall make an annual report.

7 *Finance committee.* The finance committee shall have charge of securing needed funds, and shall under direction of the board make appropriations, audit bills and give orders on the treasurer for payment.

8 *Membership committee.* The membership committee shall have charge of securing members and students for the center and of stimulating public interest in its work.

9 *Meetings.* The center shall meet in June of each year to elect managers and to receive written reports on the year's work from the secretary, treasurer and all committees. The board shall meet on call of the president or the written request of five members. Special meetings of the center shall be called by the board whenever business requires. Five days' previous notice of the time and place of each meeting shall be sent to each member.

10 *Fees.* An annual fee of \$2 for associates, \$5 for members and \$10

for fellows shall be payable to the treasurer at the beginning of each academic year.

11 Quorum. At managers' meetings a majority shall be a quorum. At the meetings of the center the members present shall be a quorum.

12 Amendments. These by-laws may be altered by majority vote of two successive meetings of the center or of the board.

If an effort is made at the close of the evening to elect a president, vice-president, and secretary the chances are small that the best men for these positions will be secured. Some impulsive person will nominate the first man that occurs to him and the election will be made without consideration. The by-laws provide that the five or 10 managers elected at the public meeting shall really act as a nominating committee to increase their own number to any extent deemed wise after careful consideration. They will then choose, after canvassing the town carefully, the best possible man for their local secretary, on whose efficiency the success of the movement largely depends. They will also secure for its head influential citizens as president and vice-president.

The slips handed in by each member will indicate preferences as to the course to be pursued, and if there is time, an informal discussion of the most desirable courses may be had for guidance of managers; but probably it will be wiser to announce some of the available lecturers and courses, and to ask that suggestions be sent to the board. A similar invitation in the press, that people who would like to attend a course on any special subject shall send a postcard saying that they will take one or more tickets if such a course is opened, will give every one an opportunity to express his preference, and the board on tabulating these suggestions can make a wiser choice than could a public meeting. If there is little choice between two or three subjects the board may call another general meeting or submit the final decision as to the course, to the members by mail.

10 Expenses. Expenses for which provision must be made by the center are teacher's fee and traveling expenses, and local expenses, such as hall, heat, light and advertising. The teacher's fee averages \$20 per lecture. Some men particularly interested in extension teaching, may be had for less; others having many calls will not accept less than \$250 or \$300 for the 10 lectures. The fee for the course should be provided for in advance and, if intrusted to the department, one-half should be sent before the course begins and the remainder before the sixth lecture.

While it is better to pay for a suitable room in a good location than to take as a gift a poor room where it is not wanted, a skilful secretary can often find a good room and a good location for the use of the center without charge. Trustees of libraries, schools, churches, Y. M. C. A. and other associations often consider it a privilege to give the use of a lec-

ture room, hall or class room for such work. Care must be taken however that the public understand that holding the meetings in a given room does not mean that the movement itself is controlled by those who own the property.

Members who have homes in which they can make the lecturers more comfortable than could any hotel in the place, will often esteem it a pleasure to entertain a man of recognized scholarship and special attainments, thus saving hotel bills; but this hospitality must not of course be shown in the spirit of "boarding the country schoolmaster round."

Lecturers should use 1000-mile or other special railway tickets, thus greatly reducing car fares. Railways should give special rates to extension teachers and students, thus encouraging residents of adjoining towns to take the course. The department will supply any of its lecturers with 1000-mile tickets, for any parts of tickets left over can be used in other places without loss and the center be charged only for the amount used in its service.

It is more convenient instead of paying actual fares and hotel bills of the lecturer to pay a fixed sum for expenses. This saves rendering and auditing accounts, and is better where members do not entertain the lecturer, as he will be free to select his own hotel and style of living, while if his bills were to be paid by the center he might feel constrained to keep them smaller than his own comfort would dictate. The sum to be paid will of course be fixed for each case by estimating first class fares and hotel charges for necessary stay.

The wisest economy of all is, when practicable, to make a center one of a circuit; i. e. four, five or six towns not too far apart agree on the same lecturer, who usually gives the same but may give different courses in the different places, completing his circuit each week, so as to bring his lectures in each center on the same day of succeeding weeks. This greatly reduces the time and expense of traveling, and secures better service to centers, as the whole time is given with much less distraction.

II Choice of subject and lecturer. This is the most serious matter as so much depends on a successful beginning. If part of a circuit, a joint meeting or correspondence of secretaries or committees can harmonize views as to who will best serve the whole circuit. Often a large majority of students will attend a different course from that for which they voted, and educationally there is often little choice between several courses. Selection of the man is much more serious than of the course. The extension lecturer is really of a new profession for which there have been no training schools and in which most teachers have had no experience. Some who have had conspicuous success in college work will probably fail to interest and hold an extension audience, while others will develop unexpected abilities and achieve special reputation in this peculiar form of teaching. The office will do all in its power to help centers find the best

available teachers. Even if all other arrangements are ideally carried out, partial failure on the lecturer's part will almost wreck the center.

12 Two or more courses. It is often as easy for a center to maintain two courses as one. Sometimes this is done by having the same lecturer give the same subject afternoon and evening. Afternoon accommodates ladies and others who can then command time and who because of social engagements, lack of escorts or other reasons will not come out in the evening. The larger class who are occupied during the day can attend only after business hours.

Often in towns of any size there are varied interests, each of which will furnish a class large enough for a successful course. Some will wish American history; others will prefer art, literature, science, economics or any one of a hundred topics. Some can attend only one course, and while preferring one subject above another, will be content to take whichever one is chosen. Others who can command their time may carry on two or even three courses at once. Others who will not attend a course on history will be delighted with an opportunity to study science. The local board must suit these conditions, and by wide-spread requests that every person willing to buy one or more tickets on any subject should notify them by postcard, will soon learn how many and what courses the center can sustain. In most places the decision will doubtless be that it is better to have one highly successful course than to have two or three weak ones. Some wise managers think that the time to get the system well in operation is when public interest in it is fresh and strong, and that having started a course in economics it would be easier to carry on at the same time another one in history and a third in literature than to start the new courses next year.

13 Graded membership. Those who attend the courses are called auditors or students, according as they merely listen to the lectures or do in addition the class and paper work. Those who have a vote in its management and contribute an annual fee to its support are members. Many members are also students, but in every town many people willing to contribute to what they feel so important for the best interests of the community, may not care to attend any of the courses.

Perhaps the most important committee on the local board is that on membership. Its duty is to canvass the community thoroughly and secure the name of every person willing to become a member or student. In this work experience shows that many men on understanding the nature of the work will agree to become members and pay whatever sum has been fixed, but will give nothing in addition. It is desirable therefore to name a sum large enough to meet the conditions of those who can contribute liberally. Others whose interest is not less, can not pay as large a fee, and there are some who will join heartily in the movement and contribute their labor and a small fee, but whose circumstances prohibit much financial

support. A complete scheme to meet these cases is to make the fee for members \$5 a year and give them two course tickets without charge. Have associates at \$2 a year who will have all the privileges of members except the right to the second ticket. Call those who contribute \$10 a year, fellows; those who pay \$20 a year, subscribers; those who give \$50 a year, patrons, and those who pay \$100 a year, founders, this last sum representing 5 per cent on \$2000, an amount often fixed as the minimum gift entitling one to be known as a founder of an institution. Sustaining members is a term preferred by some to subscribers and well expresses those who are conspicuous by their support. Some centers give tickets to the amount of the annual payments. This enables contributors to give twice; once to the center in a single gift and many times in giving tickets to those who will enjoy the educational advantages. There are some who are willing to make a single substantial gift in the beginning of the work in preference to promising an annual fee. It is customary to count as life members, associates, fellows, subscribers, patrons or founders those who make a single gift of 10 times the respective annual fee.

This scheme is suggested in its most elaborate form so that each center can cut it down to what seems best adapted to its use. The three grades of associate, member and fellow, at \$2, \$5, and \$10, make an excellent selection. Although this grading of membership will strike some as over-elaborate, those of large practical experience in raising money for philanthropic purposes know that such a plan enables a skilful committee to raise a much larger sum, for many people take pride in putting their names on a kind of roll of honor of those who to sustain a good cause will give something more than the regular membership fee, and a little generous rivalry in good works often leads a half dozen who can afford it to follow the leadership of one who becomes a founder or life member, greatly to the financial advantage of the center. If no one accepts the higher grades, no harm has been done nor cost incurred by offering the opportunity.

14 Members' meetings. The zeal of members is sometimes allowed to die down while students are deeply interested in their work, for they are coming into weekly contact with an enthusiastic teacher, while members have had university extension claims crowded from their minds by other interests. At least two or three times a year a meeting of members should be held for reports of progress not only in the local center but of the work throughout the state and the world. Carefully selected speakers and well written brief reports and selections from extension literature on such occasions will not only hold old interest but also create new. As for all forms of higher education fees received are inadequate to pay expenses, nothing is more important than to hold the members who supply needed funds and to induce as many as possible to raise the grade of their membership and the amount of their contributions.

15 Student clubs. Student clubs are equally important for holding

the interest of the other class. After courses are ended for the year, students should be encouraged to form one or more clubs which meet, say, fortnightly to discuss selected topics. A special circular on this subject will suggest simple forms of organization.

16 Syllabus and note-book. As the department furnishes a syllabus without charge except the nominal price to prevent waste, every student should receive it free with his ticket. It is better to charge a trifle more for the course ticket than to have petty payments of a few cents. For protecting syllabuses, manila pockets are furnished large enough to hold also cheap note-books of uniform size, costing together only \$5 per 100. We recommend that the center furnish each person buying a ticket with a manila pocket holding ticket, syllabus and one of these cheap note-books. Many will prefer a better book of their own selection, but if so will still find this one useful, while the majority will prefer it with its headings and suggestions as to taking notes. Many extension students will be taking systematic notes of a lecture for the first time, and it is not beneath the dignity of the managers to attend to any detail that will help them more quickly to get into the spirit of the new work.

17 Tickets. Tickets for the course (supplied at 25 cents a 100) should be placed on sale at several central points and should also be obtainable from any manager. Two dollars for course of 10 weeks is an average price, though a smaller one may be advisable if financial support warrants. It is generally desirable to make special arrangements for certain classes to obtain the privileges of the course at a smaller fee, commonly at half price. Those whose income is not over \$2 a day, whose occupation as teachers entitles them to special consideration, or who come from adjoining towns for the special purpose of attending are generally allowed such reduction.

Some centers not wishing to specify earnings of those entitled to lower rates adopt a general plan of "half price to teachers, clerks and other wage earners," thus letting any wage earner have tickets at half price.

The price of the ticket should always entitle the holder to all privileges of the course, including lectures, syllabus, class and paper work and final examination. The purpose is to encourage as many as possible to do the class and paper work, and some centers have even charged auditors (who only attend lectures) more than students. Single tickets should not be sold except at a large advance, say 50 cents each, for the very essence of extension teaching is continuity. There should be no temptation to buy separate tickets. Regular students might be allowed to bring a friend without charge, provided the same person was not brought more than twice in the same course. This would help to make others acquainted with the system.

Clubs. By offering five or 10 tickets at a reduced rate the principle of the club in periodical subscriptions may be utilized. A person wishing to

get his own ticket free or at a less price will do valuable canvassing to secure the other four or nine required to get club rates. It would be well to give a free ticket to any one securing five students or members.

The same principle applies to large employers of labor, who may be induced by half rates to give large numbers of tickets to the most deserving of their force.

18 Advertising. In large towns it always happens that many people, anxious to attend the course, fail to hear of it in time. The most thorough and satisfactory method of spreading information is to distribute the territory and have a member of the committee visit every probable candidate, while the clergy will announce the course from their pulpits, teachers to their classes, editors in their papers.

Every bulletin board that is available in post-office, school, library or other public place, should have a small placard with facts and references for fuller information. The same matter printed on a postal size slip should be furnished to members to inclose in letters. Special attention should be given to putting the placards in factories, shops and all places where large numbers are employed. Large posters are more expensive and to many seem to bring the movement too much on a plane with theaters, patent medicines, etc. On the other hand, as with popular lectures, nothing keeps the fact so persistently before the public eye, and some shrewd managers will doubtless add a large type poster to the other means of making the course known.

Every literary or study club, debating society, committee on working men's or other associations should be reached and asked to cooperate actively in making the course known. The local papers beside giving frequent references, will usually without charge or at a nominal rate keep a standing notice of the time, place and sources of fuller information. Course tickets for the employees of the paper may wisely be given in exchange for such cooperation.

The department keeps the type standing for a good form of slip notice suitable to inclose in letters or to post on a bulletin board. These slips will be furnished with names, dates, etc., adapted to each center at the cost of paper and printing, 50 cents for first 100, and 15 cents for each additional 100.